neither holiness nor misery; neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body, it must neeeds remain as dead, having no life, neither death nor corruption, nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it must needs have been created for a thing of nought; wherefore, there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God, and his eternal purposes; and also, the power, and the mercy, and the justice of God. And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness.—And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth: for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

And now, my sons, I speak unto you these things, for your profit and learning: for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them is; both things to act, and things to be acted upon; and to bring about his eternal purposes in the end of man, after that he had created our first parents, and the beasts of the field, and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave unto man, that he should act for himself. Wherefore, man could not act for himself, save it should be that he were enticed by the one or the other.

And I, Lehi, according to the things which I have read, must needs suppose, that an angel of God, according to that which is written, had fallen from Heaven; wherefore, he became a Devil, having sought that which was evil before God. And because that he had fallen from Heaven, and had become miserable forever, he sought also the misery of all mankind.—Wherefore, he sayeth unto Eve, yea, even that old serpent, which is the Devil, which is the father of all lies; wherefore he sayeth, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. And after that Adam and Eve had partaken of the forbidden fruit, they were

driven out from the garden of Eden, to till the earth. And they have brought forth children; yea, even the family of all the earth. And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he shewed unto all men that they were lost, because of the transgression of their parents. And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after that they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery: doing no good, for they knew no sin. But, behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, that he might redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free forever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the law, at the great and last day, according to the commandments which God hath given. Wherefore, men are free according to the flesh; and all things are given them which is expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the Devil: for he seeketh that all men might be miserable like unto himself.

And now, my sons, I would that ye should look to the great mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit, and not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the Devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.

I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part,

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